SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 42nd year

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TRY THIS

Many parents and grandparents say that they don't bring the children to church because they find it so boring. Always the same! This certainly does not hold true especially in the months of August and September. What an opportunity to include the children in the customs of the church. They will remember these occasions as long as they live.

First, the procession with the Cross and the blessing of water on August 1/14. This is the time to tell them about Jesus' mother and the Lent in her honor.

A few days later on August 6/19 buy some fruit and have the children arrange them in a basket and take them to the church for blessing. Let them share the blessed fruit with the people in church and let them take some to shut-ins or elderly people who could not get to the church services.

On August 15/28 have them pick some flowers and herbs. Let them arrange them in a bouquet or let them make a wreath and then take it to the church for blessing. They could again share a flower or a sweet herb which people could put in their icon corner. They could then be told about the Holy Day.

On August 29/September 11 tell them you will not eat anything off a platter and tell them the story about the beheading of St. John.

For most of these days the children do not have school. What reason can there be for them not being in church?

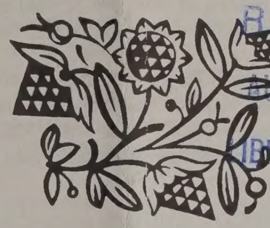
DISASTER OR DELIVERANCE

The sole survivor of a shipwreck was cast upon an uninhabited island. After awhile he managed to build a rude hut in which he placed the "little all" he had saved from the sinking ship.

He prayed to God for deliverance and anxiously scanned the horizon each day to hail any ship that might chance to pass.

One day, upon returning from a hunt

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BLESSING FRUIT ON TRANSFIGURATION

On Aug. 6/19 the Holy Orthodox Church commemorates the Transfiguration of Christ on Mount Tabor. On this day it is a pious and holy custom of the Orthodox people to bring fruit to the church to be blessed. Many who bring fruit to be blessed do so without knowing why they do it. Still others because of a lack of basic knowledge have discontinued the observance of this tradition.

Undoubtedly, this custom like many of the customs with the Orthodox tradition has very practical roots. The Feast of the Transfiguration does fall in the season of the year when many of the fruits ripen. And the faithful devout people who are instructed to bless everything in "His Name" found it convenient on this day to bring the ripe fruit to the church to be blessed. In doing this they were expressing a real spiritual gratitude to God who made possible that fruit ... to God who created us and the world in which we live, and every plant and every living thing in it. We bless fruit for the same reason we bless water and the food we eat. We acknowledge God's creative role and our responsibility to God for the great privilege of using the fruits of His world.

There is another and very beautiful symbolism that is found in the relationship that has come about concerning the blessing of fruit on Transfiguration Day. The fruit that is blessed on that day is symbolic of the Transfigured Christ in His Full Glory. The fruit is the end result of the casting of a seed into the ground. It is the culmination of an incredible series of miracles which man witnesses in

Continued on Page 21, Col. 2

THE FALLING ASLEEP (USPENIJE)

It seems to be true that the world is getting more complicated. For example, the Holy Day which is celebrated on August 15/28 had one name when Slavonic was used and that was Uspenije. Now this same Holy Day is identified as the Falling Asleep, Dormition or Assumption. The same is true for the Virgin Mary. She was known as the Bohoroditza. Now a choice of names is the Mother of God, Theotokos or Ever-Virgin Mary.

Whatever terms you choose to use, the Holy Day is the same. It is one of the main Holy Days to be found on the Orthodox Calendar. It is preceded by a two-week Lent, which begins on August 1/14 on the day of the Procession of the Holy Cross. It was customary in Constantinople to start a procession on this day carrying the Holy Cross to a specified destination. The Cross remained there until the following day, when it was taken to another specified destination. This continued for the entire Lent until on the fifteenth day when the final stop was made on the Holy Day of the Falling Asleep of the Mother of God.

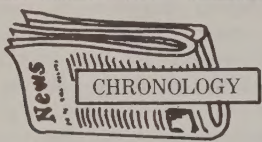
There is nothing in the Bible which tells us of what happened to the Mother of God after Jesus, while hanging on the Cross, entrusted her to St. John, who recorded this in his gospel chapter 19 verses 25-27.

According to documents, she was about 70 years old when she fell asleep. She had spent the years from Jesus' death until her own death preaching and teaching the Word of God; and ministering to the sick and the poor. On many occasions she was found praying at sites where Jesus had lived, suffered and died.

Three days before her death she was visited by Archangel Gabriel, the same angel who brought the news that she would bear Christ, telling her that her days on earth were almost over. She asked that she might see the apostles before she died. They were scattered all over the known world preaching and teaching and it was some time since she had seen some of them. Her request was fulfilled

Continued on Page 21, Col. 3

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August 1993

DIED: Metropolitan (Patriarch) **Mstyslav I** of the Ukrainian Orthodox Church of the USA headquartered in Bound Brook, NJ.

Rt. Rev. Mitred Leonid **Kasperski,** retired from San Francisco, CA.

Taps for: V. Rev. Chaplain Michael **Frimenko,** retired Capt. United States Navy in Wilmington, NC.

IN ST. PETERSBURG, RUSSIA the followers of Korean minister Sun Myung Moon are offering to help elementary pupils learn English and hold retreats for teachers and older students.

GRADUATE AND JUNIOR AND SENIOR UNDERGRADUATES from CIS countries, including among others those from Belarus, Russia and Ukraine, can receive grants up to $10,000 to matriculate in U.S. colleges. An estimated 140 qualified students will receive the grants from the NAFSA Assoc. of International Educators. Info from: Gail Hochhauser, Director special projects (202) 462-4811 or fax (202) 667-3419.

LOCATED NEAR THE WORLD TRADE CENTER in New York is St. Nicholas Greek Orthodox Church. Although only about 300 feet away it appears not to have suffered any structural damage at the bombing in February.

A UNIFORM ENGLISH TRANSLATION for the Creed and other services and prayers is still not set in the Orthodox Church. Even when priests of the same jurisdiction serve together they must check which "book" is being used. Laity is even more confused.

A SENIOR CITIZEN CENTER (Orthodox sponsored) was dedicated in Astoria, NY. The $8.5 million center contains 100 units and is several stories high. It is located at 32-06 21st St. and has been named the Archbishop Iakovos Center.

A SECOND SEMINARY has been opened in East Africa. The St. Paul Orthodox Seminary joins the St. Makarios Seminary in Nairobi in supplying priests for this area.

ORTHODOX CHURCH MUSIC is being catalogued at the library of the Patriarch Athenagoras Institute at 2309 Hearst Ave., Berkeley, CA 94709. Music from all Orthodox ethnic groups is wanted for inclusion.

RETREATS AND CONCERTS especially appealing to the youth of the Orthodox Church are still being conducted by KERYGMA, P.O. Box 6515, Monona, WI 53716. The Orthodox Christian message is delivered in popular music form. The group also has 3 cassettes available.

INTERFAITH MARRIAGES are being studied by the Greek Archdiocese. "In our pluralistic society, these marriages have the greatest and deepest consequences for the future of the Church." The number of interfaith marriages approaches 85 to 94 percent in some parishes.

THE HOURS OF PRAYER is a looseleaf prayer book which should be useful to anyone who wants more daily prayers than is contained in the average Orthodox prayer book. The prayers are in familiar form and translation. Send $18.95 to Brotherhood of the Virgin Mary, P.O. Box 1, Elkhorn, WV 24831.

WISHING TO KEEP YOUNG PEOPLE in their religious education classes for more years. Several churches among them, some Roman Catholic, Lutheran and Episcopalian Churches, are pushing up the age at which people are being confirmed. "In the past we've found confirmation is a kind of exit visa."

ORTHODOX READING MATERIAL is needed for an Orthodox Information Center, which is being founded in the Philippines. The Center now has a radio program once a week in English and Filipino languages. For info or help contact: Fr. Philip Castro, P.O. Box 3274, Manila, Philippines.

THE ORTHODOX HERALD is used by many Orthodox and non-Orthodox clergy as a source for their weekly bulletin. We have also been informed that it is used as a source for radio programs both non-Orthodox and Orthodox here and abroad.

THE 1993 INTERNATIONAL RACHMANINOFF FESTIVAL and Symposium will be held in London, Ont, Canada from 21-24 October. It is the only extended celebration in North America of the 50th anniversary of the death of this century's greatest conductor/composer/pianist. Write for info to: Dr. Anne McLean, 1020 Maitland St., London, Ont N5Y 2X9, Canada or phone or fax (519) 679-1633.

HOLDING LIGHTED CANDLES in churches in Cincinnati is against the fire code. This would interfere with Christmas and Easter vigil services in many churches. The Catholic Archdiocese is challenging the code and a full hearing was held on June 17 on the lawsuit.

HOSPICE PROGRAMS, which assist the terminally ill, are required by federal regulations to have chaplains on their staff if they wish to receive Medicaid funding.

THE ORTHODOX PASTORAL COUNSELING INSTITUTE, P.O. Box 10354, Pittsburgh, PA 15234 has been formed by 4 priests in Western Pennsylvania. The spiritual dimension in the Institute's approach provides an alternative to secular psychological understanding of human needs and relationships.

THE FIRST ORTHODOX SECONDARY SCHOOL in Africa has been inaugurated. Located at the foot of Mount Kenya, it was built from funds donated by the Finnish Government through the Orthodox Church of Finland. A Technical School has also been built in Western Kenya through the sponsorship of the Finnish Government.

NEARLY 400 STUDENTS are graduating from either 8th or 12th grade in the Greek Archdiocese parochial schools.

•Disaster

for food, he was horrified to find his hut in flames. All he had was gone. To his limited vision, it was the worst that could happen; and he cursed God.

The next day a ship arrived.

"We saw your smoke signal," the captain said.

We should consider well whether that which befalls us is disaster or deliverance.

The fortunate ones are those who grow old in a generous, spirited fashion.

HELP!

Even though many churches now have central air-conditioning and people can ride to these churches in their air-conditioned cars, the churches remain poorly attended during the summer months. Those churches which have the envelope system can somehow manage to pay the bills because some people will bring a pile of envelopes with them the next time they come to church. This reminds us of a story we heard about a man who, without fail, would come to the parish church door once a month before the church was open and slide four or five church envelopes under the door. In all the time the priest who told us this story was at the parish, the envelopes came to the church, but never the person. Yet the person is carried as a member and feels he is in good standing. The priest remarked that when the man dies he'll bury the envelopes because they were the only things which made it to church.

We may laugh at this and wonder how a person could do such a thing until we compare our infrequent attendance during the hot summer months and perhaps the cold, winter months and realize that our behavior varies only in degrees from his.

If we stay away from the church Sunday after Sunday and don't attend at all on Holy Days, we are like the man who placed those lonely envelopes on the floor just inside the church door.

It is proper to offer regular financial support to the local parish in a scheduled manner and to be present in worship is the ultimate to the Creator. The above also pleases your fellow parish members, the choir and last, but not least, your pastor.

•Blessing Fruit

nature. A seemingly dead seed is cast into the ground and through miraculous processes of nature it becomes a tree and finally bears fruit which yields the same seed. The cycle of the seed to fruit begins once again. In the midst of His Ministry, Christ chose to appear in His Transfiguration Glory to three of His disciples and thus say to them, "This is the fruit of My Ministry in this world. Though I will be cast into the ground as dead, I shall rise again on the third day in the very Glory that you see but briefly on this day."

We, Orthodox, should not assign a casual insignificance to the blessing of fruit on this day. Many of our fathers and mothers would not eat of the fruit of the summer season until this day of the general blessing. Many of us will contend that since we no longer have our very orchards and that since we eat of the fruits of the trees all year long, it is a superfluous action to bring fruit to church on a specific day to be blessed. And yet, we hold very dear the custom of bringing kolbasi, pascha, kulich, eggs and all the various meat and dairy products to church at Eastertide to be blessed, even though we partake of these foods throughout the year, and, even though many of us even partake of these foods during the great Lent when our Church forbids us to do so.

The custom of blessing of fruits must be perpetuated in our churches. We can all begin this year. When this great Feast of Transfiguration arrives, prepare a small basket for your children to bring to church. We all certainly make a big fuss over the "Easter bunny" and the basket of chocolates that he brings for our kiddies. What can be finer than to teach our children our traditions by showing them our Orthodox customs by explaining to them what these customs mean and instilling in their hearts and minds a sincere desire to truly consecrate every action and thought to Almighty God.

Fr. John Rachko

•The Falling Asleep

and all of them came to Jerusalem for a final earthly farewell except St. Thomas. He arrived three days after she was buried. When the other disciples took him to the tomb, where they had buried her, they found that her body was missing. They were discussing this all day and continued until the evening, when they were eating their supper. At this time they saw the Virgin Mary appearing to hover in the air above them. She said: "Rejoice, I am with you always." They held up the bread and said: "Most Holy Birthgiver of God, save us." This established a custom which they continued at all their meals.

Her blessings and help are still available to us. Many people get great solace when they appeal to her for assistance, especially in time of sorrow or need.

We find many icons of the Mother of God and many miracles have been attributed to prayers to her before these icons.

The kondak for the day gives us much direction in how we should view her. Paraphrased it reads: "Neither death nor the grave could hold the Mother of God. She is always ready to intercede for us and does not disappoint us when we ask for her protection. Since she is also the Mother of Life (Jesus), as she bore Him in her ever-virginal womb, He lifted her up to life."

The teachings and beliefs concerning the Mother of God are beautifully, fully and eloquently given in the various services on this day. Further study can be done from such books as **The life of the Virgin Mary** by the Holy Apostles Convent, 16975 Highway 306, Buena Vista, CO 81211 and **The Orthodox Veneration of the Mother of God** by Archbishop John and **The Assumption of Our Most Holy Lady** by St. Dimitri, both available from Holy Trinity Monastery, P.O. Box 36, Jordanville, NY 13361.

There are several services which appeal to many which may be found in some prayer books. Among these are the Acafist and the Paraclis in her honor.

Share everything with your brother. Do not say: "It is private property!" If you share what is everlasting, you should be that much more willing to share things that do not last. (Didache)

Dabs of Thoughts

Life is a series of problems. Do we want to moan about them or solve them?

According to the Orthodox teaching, grace is offered to everyone, but not everyone is ready to receive it.

One of the ironies of recent history is that schools in Russia are now open to prayer, religious teaching, and the Bible, while in the U.S. the Bible and prayer in school causes heated controversy and prohibition.

St. John of Kronstadt wrote: "We celebrate the services unwillingly, hurriedly and with omissions in order to finish the holy work sooner and to more quickly return to every day worldly life. In our blindness we disregard the words of the Holy Spirit which live in the prayers recited during the services and in the ministrations of the sacraments. We negelct what could be for us the source of sweet peace and joy in the Holy Spirit and even physical health. It is a great sin to perform the services negligently. What, then, are we to do in order to celebrate the services befittingly? We must firmly believe that our God, reverenced in the Holy Trinity, is always with us, that He always sees us and that at our first word of prayer for help He is ready to help us in our holy work."

This admonition should be heeded by all who want the Divine Liturgy finished at a certain time and feel that any service more than an hour is too long and interferes with their schedule.

St. Catherine's Monastery at the foot of Mount Sinai is the oldest Orthodox monastery. It was built by Emperor Justinian around 500 at the site of the burning bush. (Exodus 3:2).

In the Orthodox Church we have guides for conducting our lives. One set of rules is called the Seven Spiritual Works. They are: To admonish sinners, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive all injuries and pray for the living and the dead.

LONELY HELP LONELY

People who have come to terms with their own loneliness and are at home in their own houses are hosts who offer hospitality to guests. They give them a friendly space, where they may feel free to come and go, to be close and distant, to rest and to play, to talk and to be silent, to eat and to fast. The paradox indeed is that hospitality asks for the creation of an empty space where the guest can find his own soul.

When wounded persons enter a house with real hospitality they soon see that their wounds must be understood not as sources of despair and bitterness, but as signs that they have to travel on in obedience to the calling sounds of their own wounds.

Perhaps the main task of a host person is to prevent people from suffering for the wrong reasons. Many people suffer because of the false supposition on which they have based their lives. That supposition is that there should be no fear or loneliness, no confusion or doubt, no unfairness or meanness. But these sufferings can only be dealt with creatively when they are understood as wounds integral to our human condition. Therefore these must be confronted.

Those who have gone through loneliness and fear can help those who may visit them and are going through a crisis of the spirit and heart experiencing loneliness, fear and uncertainties in their life.

STILL TRUE

Alexandr Solzhenitsyn is reported to be building a home in the outskirts of Moscow in anticipation of moving back to Russia. He seems to have chosen to live outside the public eye after his ill received commencement address to Harvard graduates some years back. It is interesting to reread what he said and what part he will play when he returns to Russia.

He said that America is not a proper model for the transformation of his Russian homeland. He described America and the West as societies gone mad with individual freedom, weakened by material wealth and bombarded by "the revolting invasion of publicity, by TV stupor and by intolerable music." "The Western world has lost its civil courage. It is time ... to defend not so much human rights as human obligations." He also said that people have "the right not to have their divine souls stuffed with gossip, nonsense and vain talk. A person who works, who leads a meaningful life, does not need this excessive, burdening flow of information."

When Alexandr Solzhenitsyn sought an explanation for the ruinous revolution that decimated his native Russia, he recalled what those who lived through the Bolshevik takeover had said: "Men have forgotten God; that's why all these things happened." He admitted that after decades of study, he could offer no better explanation.



ALASKA FUND

Pictured is the post office in Nikolai in Alaska. Copies of our "Herald" go here as one of the many packets sent to Alaska. Helping this month are: Michael D. Drake, Helen Percy, Helen Krafft, Ethel Watlock, Anonymous, Vera R. Meiss, Ann Lykens, Protodeacon Roman Welsh, J. Bloschynskt.

CHUCKLE

The children in Sunday School were asked to write down how they saw God. A third grader, who was nine years old, wrote the following:

"One of God's main jobs is making people. He makes these to put in the place of the ones that die so that there will be enough people to take care of things here on earth. He doesn't make grown-ups. Just babies. I think because they are smaller and easier to make. That way He doesn't have to take up His valuable time teaching them to walk and talk. He can just leave that up to the mothers and fathers. I think it works out pretty good.

"God's second most important job is listening to prayers. An awful lot of this goes on, as some people, like priests and others pray at other times besides bedtime, and Gedo and Baba and Nanyo pray every time they eat (except snacks). God doesn't have time to listen to the radio or TV on account of this. As He hears everything, not only prayers, there must be a terrible lot of noise going on in His ears unless He has thought of a way to turn it off. I think we should all be a little quieter.



EDITORS' NOTES

For almost two hundred years (1794-1994) the Orthodox Church has been under the divine imperative of sharing its good news, the news of God's love revealed in the life, death and resurrection of Jesus, with the people in North America. In some generations the Church has responded nobly and courageously to announce that message. In other generations the Church has acted indifferently, keeping the glorious secret to itself, and thus failing to appreciate, even within its own life, the wonder and glory of it.

For the mystery of God's love can be felt only as it is shared. The Church's health, as well as the world's salvation, depends upon the faithfulness with which we carry out our Lord's order. Would you know the power and joy of God's love in your heart? Give that love away. Share it with somebody else — by a word, a gesture, an act, in which the love of God in Christ is allowed to flow out through your life to touch the life of another.

This is the only way the Orthodox Church will continue to be found here in America to celebrate a further century observances. To continue living, a Church must communicate its glorious faith. Are you doing your part?

We had several comments on our Editors' Notes in the June issue. We stated that our readers ranged from 91 to 14 years of age. We received a note that we have an 11-year-old reader Nicholas DiEugenio in State College, PA. Can anyone extend our age ranges?

We also received a copy of an ad which was placed in a newspaper in the Garfield, NJ area. Thirty-two Orthodox Churches were listed with their address and phone numbers. It stated that Palm Sunday was on April 11 and Easter on the 18th. Bravo! Thank you to whoever gathered the information and honchoed the project.

Father and Matushka Stroyen

Co-editors: 1952-1993

ST. JOHN CHRYSOSTOM — BISHOP OF CONSTANTINOPLE

In an influential prosperous, and sophisticated city at the apex of international power, it is rarely popular to advocate restraint, self-control, and responsible living. When the leaders of the mighty Constantinople elected John Chrysostom to be Patriarch of the city they thought they had elected a "holy man" who would bless and affirm them in their way of living. They were only half right.

Bishop John's powerful sermons in the great cathedral, St. Sophia, soon became a "cauldron of scalding water" thrown in the faces of the rich and proud citizens of Constantinople. His example of piety, charity, and simply living was an embarrassment to many. Eventually John was exiled. He died as a prisoner on a forced march into the Caucasus Mountains in winter, a martyr for righteousness in a society bent on lust.

The Liturgy of the Church in Constantinople, which he profoundly influenced, still bears his name and is the Divine Liturgy of the Orthodox Church throughout the world.

PRESS FUND

Many religious papers don't publish in one or more of the summer months. We chose to print a copy every month because we feel that people are hungry for religious material, and, since our paper is keyed to the month in which it is published discussing the Holy Days, etc. for that month, a break would not be prudent. However, subscriptions and donations are down in the summer months so we doubly appreciate you for helping us. Alexandra Spanovic, Ethel Watlock, Robert Rodka, Helen Krafft, Irene Allen, Anonymous (9), Richard Tunder, Helen Yencha, Helen Cudlic, Ann Baack, Olga Moscowitch, Olga Peck, J. Bloschynsky, Protodeacon Roman Welsh, Katherine Pascoe, Michael D. Drake, Greg Romanchak, Mary Bohurjak, Albert and Olga Gessner, Mary Ellen Kandratino. Daria Sholomicky in memory of her father Alexander. Fr. Basil Micek in memory of Father Adam Krell. Vera R. Meiss in memory of her parents Rt. Rev. B.J. and Matushka Repella and her sister Lydia. Peter Tarasovich in memory of his parents Peter and Anna. Ann Lykens in memory of her parents and family members. Mr. and Mrs. Walter Chanas in memory of Micky Hamalak and John Lichatz. Nicholas and Mary Homa in memory of their son Ronald Nicholas. Fr. and Matushka Stroyen in memory of their aunt Sonia Chura Glovach. Helen Cudlic in memory of Stephen Baron. John R. Barna on third anniversary of being received into the Orthodox Church.

ETHNIC CHUCKLE

Dorohaya Tyota Mareea,

Yak tam kolo vas?

Too yu nash now shitko OK no yah mala takee scary situation zheh yah dumala zheh yah ushee dostanyu heart attack. Tak peeshlo. Me next door neighbor poklikala me na telephone ee zvedala me chee yah be so kind as to take a bus trip to New York as we need to fill the seats. Yah kazhyu yeh OK if ohna me net leave boh yah never been to New York. Ohna duma long time then povela me alright: Yah zaplateela hroshee ee me peeshlee na trip.

First, me peeshlee shopping. No somehow me next door neighbor ee yeh dear friends ee yah got separated. Yah hlyahdala ee hlyahdala no neh find them. Yah neh znah yak find halluy. Yah bulla taka scared yah neznala shto robitee. Yah tak panickovala zhe yah zabula name of show and hall.

Yah peshla nah vonka. Na sidewalk yah shtopuyyuh people. Asking: "Mr. chee and Mrs. where is hall for show. Ohnee me nech neh kazhut. Yah became frantic-scrazuyu. Yah neh znah yak yehm povestee me message. Then came to me idea! Yah kazhu "Mr. che Mrs. You know dance hall." Ee yah started to do small dance tam nah sidewalku. Yah dostala takee action. Oden cheloveek me kaskey: "You crazy lady." Druhee mladee me doll dolyara u hand ee kazhe: "You remind me of my poor mother. Go get yourself another beer." Two zheene poveelee: "Isn't it a shame. She doesn't look the type. You never can tell." Yah dumam zhe yah scrazuyu. Yah taka nervous yah dancing faster ee faster ee kretchu; "Dance hall, dance hall."

Policeman preshol ee kazhe ludyam around me: "Keep moving." Ohn take me zah elbow ee kazhe: "What's wrong mama?" Yah taka glad to see him. Yah started to plakatee ee poveela yehmu me story. Ohn kazhee: "I think you're looking for Radio City Music Hall; it's two blocks straight ahead."

Yah tam nashla me group ah me neighbor said: "Ann, we missed you. What happened to you? Were you delayed by the disturbance two blocks from here? We couldn't see what was happening, there were too many people."

Yah yeh answered: "I had very different experience. I'll never forget it."

Budthey Zdrovee,
Hanya



We are blessed in America to find tomatoes and mushrooms in the store all year 'round. But they cannot compare in taste to the tomatoes ripening in gardens in Pennsylvania in August and the mushrooms found in the fields. Using both is this recipe submitted by Mary Kochmaruk of Palmerton, Pa. It is tasty and fancy enough for guests or family. Especially good for a Dormition Lenten meal.

Mushroom Tomatoes
Pomidori c Hrebami

6 to 8 tomatoes
6-8 large mushrooms
2 Tbls. Dijon mustard
3 Tbls. chopped chives or minced onion
salt
butter

Take small slice from stem ends of tomatoes. Remove stems from mushrooms. Save for another use. Arrange tomatoes in a shallow baking pan. Spread cut surfaces with mustard, sprinkle with chives, minced onion and salt. Dot with butter or margarine. Then place mushrooms in same pan with the rounded side down. Fill caps with butter or margarine. Broil 12 to 15 minutes until browned. To serve, top each tomato with a mushroom cap with its rounded side up.

Variation: You may use a bit of garlic salt or a seasoned salt.

Forgiveness is the scent a flower gives when crushed underfoot.

MISSION FUND

We have been getting many requests for copies of **The Orthodox Herald** from Eastern Europe. They have been so long without religious material that they are happy to find that many articles in the "Herald" are written in such a manner that they clearly and simply explain God and His Holy Church. Many of these articles are translated into foreign languages. They are getting copies thanks to Ethel Watlock, Protodeacon Roman Welsh, Ann Lykens, Pauline Bondi in memory of her husband Joe, Michael D. Drake, Nicholas and Mary Homa, J. Bloschynsky, Helen Krafft, Helen Yencha, Vera R. Meiss.



August 1993

1	**1 Cor 1:10-18 Sunday**
2	11:31-12:6
3	12:12-26
4	13:4-14:5
5	14:6-19
6	2 Peter 1:10-19
7	Romans 14:6-9
8	**1 Cor 3:9-17 Sunday**
9	15:12-19
10	15:29-38
11	16:4-12
12	2 Cor 1:1-7
13	1:12-20
14	Romans 15:30-33
15	**1 Cor 4:9-16 Sunday**
16	2 Cor 2:4-15
17	2:14-3:3
18	3:4-11
19	4:1-6
20	4:13-18
21	1 Cor 1:3-9
22	**9:2-12 Sunday**
23	2 Cor 5:10-15
24	5:15-21
25	6:11-16
26	12:10-19
27	7:10-16
28	1 Cor 1:26-29
29	**Acts 13:25-32 Sunday**
30	2 Cor 8:7-15
31	8:15-9:5

BIBLE STUDY

Everyone is important to the Church. Each person makes a contribution which mingles with the contributions of others to make the Church go. Every contribution, great or small, is vital. The following story illustrates this.

A new church building had just been completed. People came from near and far to see it. They admired the beauty of its icons, its windows, the carpet on the floors and its chandeliers. The priests were impressed with the altar appointments.

On the roof a little two penny nail held down a shingle. This little nail "heard" the people praise everything, but none mentioned the shingle nail or seemed to be conscious of its existence. The little nail became very angry and said, "If I am that insignificant — nobody will miss me if I quit."

So, the little nail pulled out, raced down the steep roof and fell on the soft ground below. That night a big rain came and the shingle nail was buried in the mud. The difference between being buried in the mud and holding down the shingle is this: before the nail was obscure but useful. Furthermore, before he was protected under the shingle. Now he would soon be eaten up by the rust.

The worst of the story is yet to come. The shingle that the nail held down was now loose, and without the cooperation from the nail, it blew away, leaving a hole in the roof. The same big rain that buried the nail leaked in through the vacant spot once covered by the shingle. The water ran down the walls, leaving the icons ruined. It leaked upon the carpet and the beautiful rug was stained. All this because one little nail failed to do his job.

St. Paul tells us in Romans 12:4,5, that there are many members of the body of the Church. Christ is the head, we make up the parts of the body. He goes on in great length in 1 Cor. 12:12-21, our reading for the 3rd of August, to tell how each member of the Church must maintain a responsibility to the church. We all have been given the same gift of the Holy Spirit in Baptism. Our sharing and pooling of this gift will bring far greater results than if we go it alone.

LETTING GO

What do you fill your heart with? Hate and old injuries, vengeance and scores to settle? What if you emptied those out, replaced them with love and forgiveness, mercy and forgetting? How would your life change? How would the lives of others change?

Jesus said that we will be judged according to how we judge others. Are we harsh judges or merciful ones? Do we forgive or harbor hurts? How does God treat us — with compassion or stern judgment? How does He look at our sins — with forgiveness or disgust?

Is there anything which is unforgiveable? Jesus told us that we could all be saved and that God would erase our repented faults. Are we crueler in our judgments than God?

There is, in forgiveness, compassion and mercy, a sense of release. Try them; they open your heart and let love flow in. In place of all the dark feelings come light ones, lifting us and teaching us to be like the Person who forgave those who nailed Him to the cross.

One of the most lasting pleasures you can experience is the feeling that comes over you when you genuinely and sincerely forgive an enemy — whether he knows it or not.